

# THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. I.—NO. 26.

ONEIDA, N. Y., SEPTEMBER 21, 1876.

{ \$2.00 per year in Advance.  
Single copies Five Cents.

## AMERICAN SOCIALIST. (PUBLISHED WEEKLY.)

JOHN HUMPHREY NOYES, . . . . . *Editor.*  
WILLIAM A. HINDS, . . . . . *Associate Editor.*  
F. WAYLAND-SMITH, . . . . . *Business Manager.*

Communications of special importance should be sent to the Editor at Wallingford, Conn.

Ordinary correspondence not relating to business matters, may be addressed to the Associate Editor at Oneida, N. Y.

All subscriptions, advertisements and business letters should be addressed to the Business Manager at Oneida, N. Y.

### TERMS:

Subscription price (postage included), \$2.00 per annum, always in advance.

Club Rate: Ten copies, one year, \$17.50.

Subscribers are specially requested to plainly write their names and their post-office address, including the town, county and State.

### TO ADVERTISERS.

The AMERICAN SOCIALIST will admit to its columns such unexceptionable advertisements as offer. It is our purpose to discriminate severely, and accept nothing which misrepresents or is calculated to mislead the public. The advertising which pays best in the long run, for all parties, is that which is perfectly truthful. In this particular we shall endeavor to work in the interest of our readers. We shall in no case include an editorial notice as part of an advertising contract. If we make any editorial mention of things advertised, it will be of our own free will.

Advertising Rate: Single insertion, ten cents per line, Nonpareil scale; eight words averaging a line. Twelve lines make an inch. Reduction for subsequent insertions. No charge less than fifty cents.

## MUTUAL CRITICISM.

### XI.

#### SHALL IT BECOME GENERAL?

We have shown how well the system of Mutual Criticism works in Community organizations, and how indispensable it is to their prosperity and harmony; but it was by no means a Community invention, having originated among missionary students in the very heart of the Congregational Church, and more truly belonging to that Church than to any Community. But no one sets up any special claims to the invention; and why should its application be limited? Nordhoff suggests that it would be an excellent means of discipline in most families. Why not? The old forms of family government are painfully inefficient; they fail in thousands of cases to secure filial respect and obedience; and how often indeed are the natural relations of superior and inferior actually reversed, and parents ruled by their own children?

So also, the disrespect and insubordination that breed in the family, extend themselves to the school, and often make the teacher's vocation one long struggle against turbulence and inattention; that which should be a delight and a joyous labor is turned into exhausting and vexing toil.

Some new fashion of government for both family and school is demanded. As the country grows more populous, and men, women and children are brought into closer contact, the necessity becomes more imperative for improved arrangement for social order and control, both among the old and the young. With increased contact and intercourse the power of public opinion grows; and in the case of the young, where they are not subjected to special restraint, this soon becomes the breeder of lawlessness and disrespect. At the present time, society has nothing commensurate with its needs to regulate this great department. Neither the church, the newspaper, nor any of the prevailing agencies at work among the people, are sufficient. Into this field, now white and ready for the harvest, we propose to send the agency of Free Criticism; and we invite the attention of all who are interested in the growth and education of men and women to examine its claims as a Regulator and Educator of Society. We say to the fathers and mothers of families, Submit yourselves one to another for criticism, and learn how to tell each other the truth

in love. Tell each other plainly your faults, without giving or taking offense, and be honest with yourselves in endeavoring to improve in respect to the faults in your character which are pointed out. When you have learned this lesson of mutual sincerity, bring your children into the circle, and teach them how to submit themselves to your and each other's criticism. Let it all be "done decently and in order," and you will soon find that besides yourselves you have a kingly guest that meets with you. The Spirit of Truth will come within your doors and subdue your hearts with his presence. You will find unity taking the place of discord and strife; you will find love in the place of coldness and indifference; you will find docility and obedience in the place of disrespect and insubordination.

In this small beginning you will have a basis from which you may widen the field of operations. From family criticism you may advance and bring one or more families together for Mutual Criticism, and so on, till the whole neighborhood is embraced. In such meetings all the organization necessary would be the selection of a moderator who should conduct the exercises by calling out the opinions of those present on the person or persons who offer themselves for criticism. Two general rules, however, must be adopted, to which all should give loyal adherence. These rules are:

1. In giving Criticism no person shall indulge in remarks suggested by personal enmity or resentment.

2. In receiving Criticism the subject shall quietly accept what is said to him, making no reply, save to correct obvious misstatement of facts.

In connection with this arrangement, or independently of it, let criticism be introduced into the public schools. The teacher in this case naturally becomes the moderator. Let him accustom his scholars to submit themselves to each other and to himself for criticism. If this is wisely done he will soon find the public opinion of the school on the side of obedience and good behavior, and secure an agency far more potent than all others for discipline and punishment. Children are plastic; their hearts are easily reached by sincerity; they may be easily molded by bringing to bear the power of truth among themselves, and from their superiors, in an organic way. Where difficulties are met by the teacher in the conduct of his school, which do not yield to the power of criticism *within* the school, let him call in the fathers and mothers, and the trustees, and bring the power of their discernment and truthfulness to bear. In this way the school would assume its highest office as the regulator and educator of *personal character*, as well as of mental discipline and culture. From the common school the system would pass into the academy, the seminary, the college and the university, and they would become schools of true manhood and womanhood.

Every club organized for mutual acquaintance and improvement should adopt Mutual Criticism as its first ordinance.

Every social organization, large or small, whose objects are worthy and elevating will find in Free Criticism its best regulator, friend and co-laborer.

Especially should every Christian organization follow the example of the "Society of Brethren" at Andover in this respect. Among Christians Criticism ought to have the fullest scope, and produce its best results. Their professed desire for per-

sonal improvement should make them ready and willing subjects of the truth-telling ordeal; they at least should have the grace to avoid offense in both giving and receiving criticism. They will appreciate it not only for its personal benefits, but for its general results. Half a century ago it fostered the genuine missionary spirit in those whom the Church now delights to honor. Give it opportunity and it will do the same to-day. Moreover, it is one of the best possible agencies for promoting and perpetuating a genuine revival of religion. We would say to any church desiring an outpouring of the Holy Spirit, organize yourselves into classes for Mutual Criticism: humble yourselves before God and one another, by first confessing your own sins, and then inviting, each from all, faithful sincerity in detecting your secret faults: in other words, wash yourselves in the Spirit of Truth, *and get your neighbors to help you*; and we will warrant you the best revival you ever experienced or witnessed.

To Communities, one and all, we say: If you desire harmony, and the removal of the occasions of irritation and evil-thinking; if you desire the personal improvement of your members and the consequent growth and prosperity of the general organization—adopt the system of Free Mutual Criticism. We confidently anticipate the time when every Community in the land will inscribe upon its banner, *MUTUAL CRITICISM*; and we certainly hope no new Community will ever be started that does not adopt Criticism as one of its fundamental principles.

And to all—whether religious or not, Communistic or not—we say: Do you wish to be made pure? The truth alone can purify you; *seek Criticism*. Do you wish to be noble and attractive to all true hearts? The truth alone can ennoble you and fill you with heavenly magnetism: *seek Criticism*. Do you wish so to live that you will be prepared for the long future, whatever it may be? The truth can alone enable you to do this: *seek Criticism*. To offer one's self to his associates and friends to be sincerely told his faults of spirit and of outward action, and to freely accept the truth thus spoken, is one of the sublimest acts man can do. And it will bring to him unspeakable good—peace and harmony, unity and brotherhood.

Let no one think we are here urging a mere Utopian or fanciful scheme. We know by long experience that it is entirely practicable. We have tried Free Criticism in every form. We know that too much cannot be said in its praise. We know that under its reign alone, can men and women realize the infinite meaning of the words of Christ: "*Ye shall know the truth, and the truth shall make you free.*" For thirty years we have been testing its power. We have tested it in the school, in the private family, in the small circle of mutual friends, and in the Community of three hundred members. In no place has it failed to be the most powerful improver of character, the strongest agent of unity and love, the most comprehensive and thorough system for the government of people on the smallest or the largest scale. Men have speculated and dreamed for thousands of years as to what is the best and final form of government. We believe we have realized that highest dream in Free Criticism—THE GOVERNMENT OF THE TRUTH—Government by Free Criticism! It combines in itself all that is good in all other forms of Government. It is Theocratic, for in recognizing the Truth as King, it

recognizes God who is the *source* of all truth, and whose Spirit alone can give power of genuine criticism. It is Aristocratic, inasmuch as the best critics have the most power. It is Democratic, inasmuch as the privilege of criticism is distributed to all classes, and the highest attainments and skill in it are open to every one.

We believe that it is only necessary for Free Criticism to be generally known in order to be every-where appreciated, and to have a shout go up from all true hearts in its favor. For ourselves we shall do all we can to make it popular. Free Criticism is our candidate for the Presidency.

THE END.

#### REPORT OF A VISIT TO THE ONEIDA COMMUNITY.

MEMBERS of the Liberal Club and Society of Humanity of New-York city, and other invited guests, recently listened to a two-hours' description of the Oneida Community, by Thaddeus B. Wakeman, who visited the Community some two weeks since with his wife. Mr. Wakeman is a lawyer of distinction, and a leading man among the New-York Liberals and Positivists, and his account of the Oneida Communists naturally excited much interest. No verbatim report was taken, but from the abstract we have seen, we judge that Mr. Wakeman had both eyes open during his two-days' visit at Oneida, and that he intended to give an unprejudiced account of what he saw. He said he was afforded every facility for investigation, and told his hearers that they could learn more of what shapes the future will take, by a few days' study in the Community, than by as many weeks' study any-where else.

He sketched their religious views, and said one of the most remarkable things about the Community is the attempt to realize heaven upon earth by virtue of union with Christ. He described the buildings and general arrangements of the Community—their agricultural, mechanical, and commercial enterprises; and expressed great admiration of their success in all these departments of effort. So far as their material operations are concerned, he pronounced the Community a decided success, and unhesitatingly admitted that in this respect they have done better than the outside world: that they have secured greater comforts of life with less expenditure of labor, working on an average but six hours daily.

He admired the government of the Community, by which all its departments were enabled to move smoothly on through the operations of their different committees, and especially commended the forethought which provides for the continuance of the branches of business when those having them in charge chance to be absent. He spoke in the highest terms of the various conveniences of life and labor-saving appliances with which they are surrounded.

He approved of their daily programme: six hours to work, six hours to moral and intellectual improvement, and the remainder as the members choose—if they desire, in the privacy of their own rooms—each member having a separate apartment. He describes their evening family gathering, their disposal of business by reference to committees, their religious exhortations and confessions, their songs, mentioning that they sang some of the Moody and Sankey hymns with great effect. Mrs. Wakeman, he said, gave a decided exhibition of her confidence in the Community by consenting for the first time in her travels, to sleep with the door unlocked, saying, "These people, whatever they are, are honest and will not steal."

Mr. Wakeman explained the peculiar views of the Community on stirpiculture, or the scientific breeding of children, and expressed his unqualified praise of the fifty children of the Community. Both he and his wife admired the appearance, education, health, government, and entire surroundings of the children. He thought they were really in a child's heaven. He said he never saw children obey so promptly at the word of any member of the Community. He noticed many instances of parental pride and filial affection; but the Community of course discourage the extreme expression of these affections as selfish, and impress both parents and children with the necessity of cultivating general affection toward all the members of the Community.

As to their religion he thought it was owing to their deep religious feeling that the Community has succeeded. They believe in the Bible, he said, only as the Spirit of Truth interprets it to them. He admitted that the Community numbers many well-read and intellectual members, fully acquainted with the progress of scientific thought. He said that in conversation and argument he

found it pretty difficult, sometimes, to hold his own with them. They have had a number of their youths educated at Yale College, though their intention is to procure the means of collegiate education within their own control. "A most praiseworthy thing about the Community," he said, "is their complete victory over tobacco and alcohol in every form. During our trip Mrs. Wakeman suffered greatly from tobacco smoke, and I never felt so fully the essential beastliness of the smoking habit until we escaped from it into the pure air of this Community."

On the other hand, Mr. Wakeman saw some things at Oneida to criticize. He considered the facility of leaving the Community, and their generous terms toward such persons as do leave, a defect in their scheme. He criticised the appearance of the members, ascribing the lack of portliness in the men and beauty in the women to their vegetarian diet. He claimed that one reason why the children are better looking than the adults is that the former have more nourishing food, such as oatmeal porridge, milk, etc. He did not appear to notice that the general diet of the Community consists largely of the same wholesome articles with occasional meat and much fruit. He criticised the dress of the women, and advised them to return to the more fashionable long dress. In conclusion, he expressed some doubt whether the Community could become a final success without some great change which would give it a social instead of a theological afflatus.

#### SPRINGFIELD INDUSTRIAL WORKS.

Why they Failed—Their present Prospects—Letter from the Founder.

*Industrial Home, Springfield, Vt., Sept. 9, 1876.*

EDITOR AMERICAN SOCIALIST:—

THE Industrial Works have suffered from the beginning for lack of sufficient capital to carry on their business to the best advantage. Lack of experience has also caused some of their difficulties. As yet they have not succeeded in making any money, but on the contrary have lost money; and finally they have been compelled to compromise with their creditors. But the members are all determined to go on and win a success, if possible, in the only direction in which they have failed to do so already. The organization will not be broken up, but may in the end be strengthened by its trials.

A brief history of our beginning and experience thus far may possess some interest for your readers, and may prove instructive to others who attempt to improve their condition by establishing Unitary Homes, in which they can have good associates and surround themselves with wholesome influences. Such Homes are needed, in which persons can find employment that will enable them to pay their expenses with their labor, and accumulate something for the future. Our experience has convinced us that it is entirely practicable to establish such an institution as this in every considerable town in the country. After such a Home is once well established and fully supplied with capital, it could be easily continued by the labor of those living in it. The difficulty is to obtain the requisite capital to properly equip the organization at the outset. If one such Home could be made thoroughly successful, it could then furnish the managers and means to establish another; and thus they could be gradually multiplied to an unlimited extent. Every home would be the school in which managers could be trained for others.

But the facts connected with our experience will be more useful to the student of Social Science than our theories. The founder and manager of the Industrial Works was born a Communist, and would have joined some well-regulated Community long ago could he have found one that would have accepted him. But as he could not, he has gone forward alone for twenty-five years with the hope of acquiring the means to establish such an institution as I have described. For a time he was quite successful in acquiring property for this purpose; but fire and flood swept away the accumulation of years in a single season and left him at the foot of the hill again.

In the summer of 1874 he found himself out of business, with a large house furnished, and \$500 in cash. There was a factory property near by standing idle, which contained a set of wood-working machinery, and could be rented cheap. He decided to lease this property and start the manufacture of toys, with which he was acquainted, on the coöperative plan. His own house was well adapted to serve as a unitary home, being of sufficient size to accommodate thirty people very comfortably. Having hired the shops and three experienced hands, he prepared a circular setting forth the plan on which he intended to carry on the business, and advertised for help in some of the daily papers of New England. Each man was required to furnish one

hundred dollars of capital and work three months on trial. If he remained after this he must become a member of the company. In four months twenty young men and women had been gathered, all strangers to each other until their arrival here. They were all young and well educated, and formed a very pleasant family, and they were well pleased with their home and prospects. Then the company was organized, all becoming members. In another four months they had increased to nearly thirty members. At this time, May, 1875, one of their principal factory-buildings, with machinery and contents, was totally destroyed by fire. The loss of the company not covered by insurance was more than three thousand dollars, and it completely wiped out their paid-up capital, leaving them without means and somewhat in debt. The members were young and energetic and they liked their home and the plan of doing business, and determined not to abandon it. The citizens offered to loan them \$3,000, and the owners of the factory property offered to sell it to them on time and loan them \$3,000 more to rebuild with. They decided to accept these offers, and in sixty days had a new shop and new machinery running on the site of the old one, mostly constructed with their own hands. The new shop and machinery cost \$10,000, and the stock required to work with was nearly or quite as much more; making a total, including new furniture for the house with stock of provisions, of more than \$25,000 of capital invested. The only means of acquiring capital was from the labor of members, and the admission of new ones. The amount of capital required from men was increased to \$300 each, and there were plenty of applicants on these terms. All those who came and gave the institution a trial of three months wanted to stay. They liked their home and associates, and did not like to leave. The company needed the money they brought, and accepted some as members that they ought not; they received too many that had no experience in the business and who could not earn the wages paid them. This greatly increased the care of the manager, who had the work in the shops, the sales, the finances, and the Home to look after, mainly because others were young and without the requisite experience. It was too much for any one man and the business suffered in consequence. When the inventory was taken last July the result showed a loss of over \$3,000 in the last six months, owing to sharp competition of other manufacturers and the other causes named. The amount of capital that had been paid in, in wages and cash, amounted to nearly \$15,000. Of this \$3,000 was lost by the fire, and as much more in the manufacturing business, leaving only about \$8,000 of assets above liabilities.

The number of members had increased to sixty, and the value of the property in their possession was \$40,000. The amount of their indebtedness being about \$32,000. This condition of things, with a business that had not paid, could not be continued; the creditors of the company were called together, and a statement of affairs was placed before them with a proposition to compromise and then reduce wages and decrease the number employed, by letting those who had least knowledge of the business, go for a time and find employment elsewhere if possible.

This has been accomplished. And we hope that our past experience will enable us to improve very much; and that, relieved from the burden of debt that has weighed us down from the beginning, with lower wages, and more experience, we may apply that success which has attended other departments of our institution, to the accumulation of money. Our experience of two years in a Unitary Home of considerable size, proves that we can live much cheaper and more pleasantly in such a home than in a small family. Our house has paid a profit of \$100 per month since we had a considerable-sized family to occupy it. Our experience also proves that it is not necessary that all the members of such a family should be of one religious faith, or have any religion, except that they should be willing to do as they wish to be done by. They must be persons who are not very selfish, and must be selected with care and judgment. The trial of three months which we gave them before they were admitted as members, was not sufficient. It should be six months at least. We have also made a mistake in admitting so many who were quite young, lacking mature judgment and fixed principles, and with too many youthful follies. There is an abundance of the best of material for members, to be had as soon as an institution of this kind is established and known. We have been overwhelmed with applications for admittance for the last six months.

Another fact that we have learned is, that nearly or quite \$750 of capital is required with every member of such an Association, to furnish them a home, work-shops,

farm, stock, etc., so that they may employ themselves, live comfortably, and keep free from debt. To acquire this capital in the outset is the most difficult problem of all. The friends of Social Reform should unite in one concentrated effort to establish a pioneer institution that would be completely successful. This done, establishing branches would be easy; but without united effort all fails for lack of means or experience or a good manager, and the work is postponed, and its friends discouraged, by the failures of those who begin without the elements of success.

We are willing and anxious to unite with all who are interested in the work and can aid in any way in its accomplishment. Why could not the Oneida Community select their numerous employes from the right material, place them in a unitary home, require them to save a share of their wages, and thus set an example to other employers? Or, why can they not send us half-a-dozen men and women who have had experience in a Community to teach us many things that we need to know? Or, with their abundant means, they might start in a small way a home and a business where the applicants for admission to their Community could be tried for awhile, and their fitness for Community life learned, before they were admitted as members to a new or branch Community, if the present family is as large as is desirable. Many good men with some means would be glad of an opportunity to join in such a work.

Yours, &c., JOEL A. H. ELLIS.

### STRANGE THINGS

WHICH HAVE HAPPENED TO PEOPLE I KNOW.

V.

MRS. M.'S STORIES.

WHEN Mrs. M. was living in Virginia with her husband and two children, Josie, the youngest, was one day at play near the stone steps which led to the cellar from the outside of the house, when she stumbled and fell from the top, striking the back of her head violently on the stone floor below, and cutting a fearful gash in the thick part of her tongue with her teeth. Her mother was on hand almost immediately to pick her up, but the sight of the blood which literally poured in a stream from her mouth was appalling. Unless something could be done soon to stop the flow, death was inevitable. Mrs. M. possesses that simple, direct faith in God's personality which makes the lives of some persons so rich in incidents that are continually confounding Mr. Worldly-Wise. The household was in a commotion of terror and excitement, and a young man who boarded there suggested "the doctor" in great agitation. "No," said Mrs. M., "I don't want the doctor. Wait;" and with a calmness which afterward seemed almost supernatural, she took the little girl on her lap and began confessing Christ in her with desperate earnestness. In a moment the fountain of blood was dried; not another drop moistened the lips of the child, and incredible though it may seem, Mrs. M. avers that she had no trouble from the healing of the wound and was in no way disabled by the accident.

In January, 1874, Mrs. M. suddenly regained the use of her right hand which had been seriously disabled by a wringing-machine in the Wallingford laundry. Her physician, Dr. Cragin, describes the affair as follows:

MRS. M.'S CASE.

"I can state her condition before the cure, and right after it. I will begin with the injury. Her hand was passed between the rubber rollers of a wringing-machine. The machine was new and the rollers screwed down so that it brought a very heavy pressure on her hand, evidently crowding the bones all out of place and stretching the ligaments, besides seriously injuring the nerves of her hand and arm. When she came here from W. C. several weeks after the accident, not only the nerves of her hand were essentially paralyzed, but the trunk nerve of her arm was paralyzed, and caused her a great deal of suffering. It was as helpless as though completely paralyzed; she had not sufficient control over her hand to bend her fingers. That was her condition up to the time of the cure. I could not see from the time she came here to the time of the cure that there was any change for the better. I told her the first time I examined her hand that according to the ordinary course of such things she must not expect to get the use of it under twelve months, if she did then. At the same time I told her I would not limit the power of God. Her general health improved, but her hand caused her the acutest suffering. It would awaken her in the night, and oblige her to get up and spend hours in rubbing it and trying to allay the pain. If any one has had the jumping tooth-ache he can imagine something what her suffering was, only the pain extended over the whole hand and arm, instead of being confined to one small place like a tooth. I have

known of strong men who had the nervous system of an arm similarly affected, who begged that their arms might be taken off, and have indeed suffered amputation rather than endure the pain. For some time before her cure there had been considerable talk in the family about faith-cures, and persons had encouraged her to expect such a cure herself. Finally, Mr. Noyes's interest was roused and he invoked a committee for her—not so much to criticize as to comfort her, and bring to bear the concentrated attention and faith of the family. She was stimulated by this criticism to cheerfulness and hope, and to keep about as much as she could where there was the most life and faith. A private criticism, soon after, penetrated her spirit and separated her from a brooding influence of evil that she had come under. Still she suffered with her hand as much as ever, up to the time of her sudden cure. A few evenings after this private criticism we had a very interesting meeting, and she was present in the gallery. The subject was the power of prayer, and there was a good deal of faith experience related, and she appeared the next morning shaking hands with everybody she met. To show that the case is not one of imagination, I will say, that the day before the cure she could not have it *touched* without suffering pain. She had not been dressed for a week, but that morning she bathed and dressed herself, made her bed, and then went on an excursion to Oneida Lake."

Mrs. M. adds: "After the meeting in which we talked about faith-cures I went to my room and prayed to God to take the pain out of my hand, and told him if he did I would glorify him with it. The pain left me and I could stretch out my arm farther than I had been able to since it was hurt. I went to bed and slept until four o'clock without waking; then I awoke and found I was not in pain, and that I could stretch out my arm and move my fingers. Then I thought 'I am well.' I got up, took a bath and dressed myself. After this my arm ached somewhat, but I said 'I am well; I am made every whit whole.' I kept saying that to myself and the pain left me entirely. My arm has begun to ache nearly every day since then, but I insist that I am well and the pain ceases. That arm is not as strong as the other yet, but is improving daily."

It was not long before Mrs. M. had a chance to "glorify God" with her restored hand in quite an unexpected way. She spent a year or two at W. C. during the time that the fever and ague raged there unobstructed by any potent remedy, and after returning to O. C., she felt such a distaste to ever going back again that she remarked to a friend one evening in October, 1874, "I should be willing to go to Wallingford sometime on a visit, but I never want to live there again." The next day she was strolling alone along the romantic walk west of the lawn, when her steps were suddenly arrested by a voice which said, "Go to Wallingford!" "I don't want to," she answered, and walked on. The voice said again, "Go to Wallingford; go and fight the ague!" A new courage came into her, "I will," she answered. She returned immediately to the house, hunted up the committee who planned the changes between Wallingford and Oneida, and made her offer. The committee were delighted. They had just been discussing the matter of sending a woman in reply to a call from W. C., but feared it would be very difficult to find any one willing to go on account of the fever and ague. Mrs. M. however knew nothing of their strait. She left the next day. A Turkish Bath was soon constructed, and Mrs. M. threw herself into the work with such enthusiasm that she became one of the principal mediums of the spirit which triumphed over the ague.

MR. B.'S STORIES.

[People who do not know Mr. B. will not perhaps be so much impressed by the incident he relates as those who are acquainted with him. He is far from credulous, and it strikes one a little oddly that he has ever had any thing unaccountable in his experience. He says the following are among the few things which have happened to him for which he found no explanation.]

When a boy, I was once riding through the woods in Vermont with my father when a curious light, very much like that of a candle, appeared suddenly among the trees at the left of us, then vanished. It possessed no luminosity, but was merely a point of flame. "Did you see that light?" said my father. "Yes." He said, "What was it?" "I don't know," I answered, and that was all we ever said about it.

I was one day walking along the same highway down a hillside toward a fork in the road, when I heard a noise behind me and looking over my shoulder saw a horse and a wagon with some one in it coming slowly along. I remember having an involuntary reluctance to

being observed by the traveler and wished he would take the other road when he reached the fork. Just after I had passed it, I turned to see which course he would take, and to my astonishment nothing was there—no horse or wagon or man.

When I was living in North Carolina in the summer of 1851, I boarded at the residence of a rich old planter who had an estate of two or three thousand acres, and fifty or more negroes. He was a good enough man in his way, but he had a hasty, arbitrary temper, which made his two sons, Thomas and Stephen, fear him. I went away on a visit of a week or so, and on the way back, riding through the great plantations and lonely forests, a strange foreboding came over me that some disaster had occurred in the family of my host. The feeling of apprehension I had was so keen as to be almost painful. I said nothing when I reached home, but went and sat down in the portico. Pretty soon a negro wench came out and I asked—without any special reason for it that I could explain to myself—"Where is Stephen?" "I don't know," she replied, but there was a way about her which implied something more than that he had stepped out for a moment and would soon be back. A little while after that Thomas came along and I said, "Where's Stephen?" "I don't know," he answered, and I noticed the same significant air in his manner of reply. I said nothing more, however, but lingered at my seat till into twilight, when my host came out where I was, and flinging himself into a chair with a sigh, said he knew nothing what had become of his boy Stephen—he had not seen him for a fortnight. Then he told me that the young man, after quarreling with him, had run away into a debauch with some low whites and negroes, and he had forbidden him the house.

### BROOK FARM.

["Solus" in Boston Commonwealth.]

I consider it fortunate for the rising generation that there are those still living who had a share in the experiment at Brook Farm, upwards of thirty years ago, and in the continuation of that experiment, under a different management, at the North American Phalanx in New Jersey, for many years subsequently. The memories of these efforts are perennial to those who participated in them; and of those who had but a superficial knowledge of them at the time of their existence there are many who have had cause to revise their judgment, and who would be rejoiced to see both of them reinstated. Mr. Curtis has spoken; but there are those nearer home who, as related to Brook Farm in particular, could give us a fuller account of it. John Dwight, of musical fame, for example; Jonathan Butterfield; or John Orvis, of the Sovereigns of Industry. Then there are scattered about the Hosmers and McDaniels. There is John G. Drew, in the insurance line in Newark; and many others, each or any of whom might do something for themselves and the world by letting in their light upon what must be considered the most remarkable development of modern times. I purposely omit Charles A. Dana, who is a pervert and renegade from any faith he ever professed; and I omit Mr. Ripley, also, but for a very different reason. The active brain of that remarkable man has, doubtless, found its rest and peace in the faith which was so readily accepted by his equally remarkable wife. It is time we had a connected history of the Brook-Farm movement; for, if I mistake not, it will be found that it was *not* a failure in any proper sense. It was, more likely, a cowardly surrender to the enemy.

My own acquaintance with Brook Farm began after the days of Curtis and Hawthorne at that institution. It was in process of reorganization upon the Fourieristic basis. But I saw enough of the transcendental element to satisfy me that Hawthorne's romance was a villainous burlesque, and I had seen enough of that man previously to disenchant my mind of its prepossessions. His egotism was such as to wholly disqualify him for any humanitarian effort which should involve a personal sacrifice. As for the rest, there were very few at Brook Farm, outside of the immediate circle of Mr. Ripley and his family, who struck me as entirely in earnest. Nevertheless, the pressure of the *doctrinaires* from within and without was strong. Horace Greeley, Albert Brisbane, Francis G. Shaw, Rev. W. H. Channing, and many others, threw their weight into the scale. Theodore Parker was a visitor, and contributor to the *Harbinger*, a weekly paper published at Brook Farm. Mr. Shaw was the translator of "Consuelo," by George Sand, originally published in the same paper. On the whole it may be safely affirmed that there were more brains in and around Brook Farm than was ever congregated on one spot in the entire range of human history.

We cannot altogether boast that we are better off than our fathers. In a "Book of the Joint Diet, Dinner and Supper, and the charge thereof, for Cranmer, Latimer, and Ridley," kept by the bailiffs of Oxford, while the said right rev. prelates were in the custody of those officers, we find in the bill for "dinner," October 1, 1554, a charge of 1*d.* for oysters.

Allowing—and the supposition is not wholly improbable—that my lords of Canterbury, London, and Worcester each ate a dozen, oysters must have been cheap indeed, even after every allowance has been made for the depreciation of the precious metals in three hundred years. The remaining items of the episcopal banquet consisted of “bread and ale,” 2*d.*; butter, 2*d.*; eggs, 2*d.*; lyng, 8*d.*; a piece of fresh salmon, 10*d.*; wine, 3*d.*; “cheese and pears,” 2*d.*; total, 2*s.* 6*d.* This was not bad for a Friday dinner in prison. Some years before, Parliament had fixed the price of beef and pork at  $\frac{1}{2}$ *d.* the pound and the price of veal at  $\frac{3}{4}$ *d.*, while, if their lordships could never discuss theology over a cup of Bohea, they could taste the purer delights of milk at three pints (“ale measure”) the halfpenny. But the golden age of good living must have been the reign of King Edward I. when the Common Council of London deemed it necessary to fix the price of various articles of diet as follows:—Two pullets, 1*½d.*; a partridge or two woodcocks, 1*½d.*; a fat lamb, 6*d.*, from Christmas to Shrovetide; the rest of the year 4*d.*—*Pall Mall Budget.*

## AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 21, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

In the interesting letter from Mr. ELLIS, we are able to give our readers this week quite a full account of the difficulties which led to the failure of the Springfield Industrial Works. They evidently enlarged their family and their business faster than their experience, their means, and their knowledge of each other's acquirements, warranted them in doing; so that while they might have made a profit by limiting their experiment to its early proportions until time had given them the necessary experience, they have lost money and failed by going too fast. But they are, according to Mr. Ellis's account, as enthusiastic as ever, and determined not to abandon the advantages of their common home. They like to live together and hope they can make it pay; and undoubtedly what they have learned by past failure will increase their chances of future success.

One of the noticeable effects of life in an enlarged home is, that it renders a person forever after discontented with the isolation, the limited friendships, and the lesser comforts of a small family. The old Socialists who have been dispersed by the breaking up of the Communities to which they belonged will, after years of subsequent isolated life, ignite as quick as gunpowder whenever they are approached by a spark of Communitistic enthusiasm. A great many of them were too badly hurt by the old failures to be willing to undertake any new ventures; but their faith in the advantages of a Community life remains firm, even while their confidence in the ability of man to live such a life is shattered. The way these Springfield people hold together shows the attractiveness of associative life.

GREAT-HEARTED Robert Owen, the “Father of American Socialisms”! In his latter years he presented the pathetic spectacle of an aged man crossing and recrossing the ocean with all the carelessness of youth; tracking the lands like the Wandering Jew in his undying hope of making a new earth; pleading with rulers as Paul did, petitioning Congresses and stirring the multitudes with promises of a new harmony. There was an afflatus for you!

And scattered here and there throughout this country (and for aught we know in all countries, for Owen was a tireless traveler and his gospel may be said to have been preached in all the world), you shall find aged men, rugged and homely as granite, but genial and kindly as sunshine, who, in the flush of their youth, met Robert Owen and were kindled with his unquenchable fire for harmony. These are marvelous old men, such as you may scarcely meet in a lifetime. The spirit which emanates from them is sweetness and gentleness, with grandeur. It is the spirit of simplicity, serenity, peace and sincerity, the spirit which “suffereth long and is kind.” Albeit they have “declined into the vale of years,” the fire which Robert Owen lit in their breasts is not dead. It has carried them with an irresistible attraction toward any and all the various forms of Communism in this new world. One of them died peacefully at the age of 81, in the bosom of the Oneida Community. One we know of who, after listening to

Owen in London, found no rest for his soul till he had become a member of a Shaker Community in America. He lives there still. Others we hear of, who with unabated hope are still lingering near some projected organization which promises union and coöperation. Like Simeon, who waited for “the consolation of Israel, these speak with pathos of wishing to see their hope realized and then to be allowed to depart. Wherever these men are found they possess the same unutterable longing for a new world of Harmony with which Owen filled them to overflowing in their youth. They are noble monuments of the afflatus which possessed Robert Owen at his beginning, and they are also proofs that the soul of that afflatus is “marching on.”

### COMMUNITIES AND THE PUBLIC.

A LATE number of the New-York *Daily Graphic* called attention to the complete and sensible business methods devised by some of the large Communities of this country, emphasizing the necessity of a careful study of them by those persons who think of establishing new Communities, before they engage in any rash ventures.

This is an important matter. To create in the public that degree of confidence in a Community which will give it a good commercial standing and enable it to do a large business, it is not only necessary that it should adopt a thorough and appropriate system of book-keeping, but that it should also make some public report of its condition from time to time, at reasonable periods. Banks and other corporations are required by law to make such reports, and it is quite as necessary that Communities should do so. When a small family undertakes to join a Community it necessarily abandons its present means of support, and by putting its property into the proposed Community it relinquishes the direct control of it, yielding it up to the managers of the Community. It is therefore only fair and just to the persons who are about to merge their property into a common fund that they should have a plain and truthful statement of the methods and financial status of the Community they desire to enter. Every Community will find it greatly to its advantage to make such reports, whatever may be its degree of prosperity. If it is in trouble, and will say so honestly and open itself to criticism, its friends can help it, and its faulty methods can be corrected. If it is prospering, all the better that people should know it.

A Community needs a system of book-keeping adapted to its peculiar requirements. Its expenses must be carefully classified and held in check. No loose methods will answer. And as Communities increase in number and new attempts multiply, it may become necessary to have some inter-communal organization by which every Community shall be required to make a faithful exhibit of its affairs once a year or oftener, to some central board or authority which shall have the confidence of all. It would then be the duty of this central and impartial authority to certify to the public that these large families were wisely and faithfully managed and therefore deserving of confidence. If some such plan could be worked out and universally adopted, it would be a very great benefit to the Communities, for without the confidence of the public little can be done; and confidence, to be lasting, must be based on facts.

There is a strong impression among the wealthy classes of society that only the foolish or reckless, “feather-headed” people who lack good judgment, will risk their property in a Community. The easiest and surest way to correct this impression is to show that every Community, even the smallest and youngest, has the care, foresight, prudence, business tact, and thorough method which the *Graphic* ascribes to the old and successful Communities.

To give an idea of the desired method, we present the following from the pen of DR. THEO. R. NOYES, published by the *Graphic* in the article we have alluded to:

“There are two objects to be kept in view in preparing financial statements. One is to present a view of the resources of a company or community which shall enable the reader to judge of its solvency. This is the usual form of financial statements of manufacturing concerns, and it was our only one until we introduced our new form in 1869. But banks and—I think our experience proves—communities require a further showing to merit the confidence of the public and steer clear of the difficulties of a fluctuating business. We must know, not only the value of the property if the affairs of the concern are settled up, but we must have a statement which shows its ability to prosecute its business without running undue risks. Thus in bank statements the public examine the proportion of discounts to deposits and the percentage the reserve of coin or currency bears to the circulation. The business of a bank is so simple that one statement generally answers to show its solvency and its

ability to do a safe business, but a community like the Oneida Community is a very complicated organization, and a simple statement of the value of property on the 1st of January, though it might show thorough solvency, as ours always has, affords scarcely any information as to the risks incurred during the active season of the summer and fall. To gain this latter information we have for several years used a form of monthly statement of assets and liabilities, which, in addition to showing our cash resources and obligations to other parties at any one date, shows our indebtedness to our own projects and manufacturing enterprises for at least a year ahead. Thus, if we have a business which is in a contracted state on the 1st of January, our old system would show simply the property then in it, but the new one would show what must be furnished it at its period of greatest activity in the summer.

“If the idea is simply to get at the solvency of the communities we would only require a complete inventory of the property, real and personal, to which the cash assets—cash on hand, bills, notes, and mortgages receivable—should be added, and from the sum subtract the liabilities—bills, notes, and mortgages payable and other forms of indebtedness. The result is the net solvency. If, further, we wish to find the ability of the community to do business without incurring risks, we want, in addition to the above, an estimate of its probable current expenses for a year, an estimate of its probable gross income for a year, based on maximum figures in case of expenses and minimum ones in case of income. Besides this, in order to calculate its indebtedness to its own operations we want to know of each form of productive industry it carries on, what time in the year its business is the most extended. To get this, a monthly statement of the following points for a year would be required, premising that the figures relate to probable maximum activity:

- “1. Ledger balance.
- “2. Estimated profits from January 1st to date.
- “3. Percentage of profit to sales.
- “4. Outstanding bills and notes payable, with time to run.
- “5. Outstanding bills and notes receivable, with time to run.

“These points would be required for each separate form of industry; from them the liabilities could be accurately calculated.”

If it is found desirable we may publish, at some future time, what we can gather from the managers of Communities as to the methods of book-keeping best adapted to the use of such large families.

If two or three in peace agree,

Why cannot more; say three or four?

And then if four united thrive,

'Twould surely be the same with five.

If five can make a little Heaven,

'Twould be no less a Heaven with seven.

But plainly what is true of seven,

Could just as well be true of eleven;

And thus agreeing more and more,

“Sweet Home” shall number score on score;

Till in the end, 'twill pass all art

To tell how men could dwell apart.

FROM a letter by VICTOR HUGO headed “For Servia,” published in the Paris *Rappel*, we clip these concluding sentences:

“What is happening in Servia proves the necessity of the United States of Europe. Let the distinct Governments be succeeded by the united peoples. Let us have done with the murderous empires. Let us muzzle the fanaticisms and despotisms. Let us break the swords which are the valets of superstitions and the dogmas which have the sabre in hand. No more wars, no more massacres, no more carnage, free thought, free trade, fraternity. Is peace then so difficult? The Republic in Europe, the Continental Federation, there is no other political reality than that. Reasonings prove it, and events also. On this reality, which is a necessity, all the philosophers are agreed; and now the executioners join their demonstration to the demonstration of the philosophers. After its fashion and just because it is horrible, savagery testifies for civilization. What Europe requires is a European Nationality, one Government, one immense fraternal arbitration. Democracy at peace with itself, all the sister nations having for their city and capital Paris—that is liberty having Light as its capital; in one word, the United States of Europe. There is the goal, there is the port. It was only truth yesterday; to-day, thanks to the executioners of Servia, it is evidence.”

M. Hugo undoubtedly breathes the spirit of the future in his cry for the more refined civilization of unity, solidarity, fraternity under one government. That those great European empires are obliged to sustain such immense standing armies, each striving to protect itself from the murderous onslaughts of the others, which

are constantly dreaded, will by and by seem to all an evidence of the grossest barbarism. The maintenance of those great armies and war navies impoverishes the common people who have the burden of taxation to bear. If Europe could be united under one government, whether republican or monarchical, the selfish strife for territory would be forever ended, so far as the present great powers are concerned. But unless the new government was actuated by a higher moral sentiment than the present ones exhibit, we should then have Europe arrayed against the rest of the world and doubtless committing the old barbarities on foreigners. What is needed is a higher standard of civilization, which shall condemn all selfish strife, whether in war or in commerce, and which shall promote coöperation and unity.

THE failure of the Dominion Government to carry out the projected Canada Pacific Railroad is a source of much dissatisfaction to the inhabitants of British Columbia and Vancouver's Island, who had been led to believe that the enterprise would be carried forward to a successful termination. The matter presents quite a problem, as the cost of the undertaking will be very large, and the receipts for many years small, so that it is hardly probable that the road would pay operating expenses at the outset. On the other hand the necessities of the inhabitants are such that without some means of direct connection with the home government, and the large commercial towns in the East, the settlement of the western coast, in spite of its natural advantages will proceed very slowly, and the resources of the country must long remain undeveloped. As nearly all the railroads in Canada are in a bankrupt condition, the prospect of the building of the Canada Pacific road is quite remote, and the Dominion Government is naturally unwilling to invest money in a losing enterprise; and this hesitation leads the British Columbians to feel themselves neglected, and even to talk of annexation to the United States. The problem how to connect the two shores so as to bring about a unity of interest, which has been so happily solved in this country, presents a much more difficult aspect to our Canadian neighbors.

#### THE AMANA COMMUNITY.

##### SECOND LETTER.

Strictures on its Practical Life—its Asceticism—Is there not a Better Way?

[Editorial Correspondence.]

Homestead, Iowa, Sept., 1876.

AMANA is a great example of what Communism and religion can do with common people. Fifteen hundred here live in comparative comfort and happiness, each one sure of enough to eat and drink and wear so long as he lives—sure, too, of a home and friends—sure, also, of such discipline and instruction as shall keep him constantly reminded of the supreme importance of a temperate, virtuous, holy life. They live in such perpetual peace that no lawyer is found in their midst; in such habits of morality that no sheriff walks their streets; in such plenty that no beggars are seen save such as come from the outer world.

But with all its numbers and wealth, morality and religion, peace and plenty, Amana is still far from being a model Community. In many respects she fails to realize the blessings which belong to Communism. For example:

Every one of her seven villages ought to have a unitary kitchen, with all possible labor-saving conveniences, in place of its numerous boarding-houses.

Every village ought to have a common laundry, with its washing-machines and wringers and mangles run by power. Now each family has to do its own laundry work, and there is a public wash-house only for the unmarried adults.

Every village ought to have a butter-and-cheese factory; now each family has to make its own butter and cheese by hand; and so on.

But while this unimproved condition of things prevails in household labor—in woman's sphere—the best machines are obtained to carry on field work; there is no lack of mowing-machines, reaping-machines, threshing-machines, etc. The men lighten their labor by all such improvements, and even by their own inventions, as in the case of the stacking-machine—a simple contrivance for carrying hay and straw up to any desired height, and working on the same principle as the hay-loader. If the men of Amana neglected all modern labor-saving inventions, and confined themselves to hand-labor, would they not be laughed at and censured? Is it not just as inexcusable on their part to let their Community sisters, who share with them the burdens

even of field-work, plod on in the old ways in respect to work in the laundry, kitchen, etc., still doing by hand what might be done so much better and so easily by machinery and steam?

But women do not play a very conspicuous part at Amana. They are not invited to the business councils; they have no voice or vote in the general operations of the society (save in the sing lecase of the "inspired instrument"); and, in these respects the Amana Society is certainly far behind some other Communities.

Then again every Amanian village ought to have a large library and reading-room. There is nothing of the sort, and in fact little reading is done except of the Bible and their "inspired records;" and their theory is that education in other than such branches as are required in the common affairs of life is unnecessary. Their object is to save the soul; why then should they fill the mind with worldly wisdom?

The Amanians appear to be healthy and are certainly long-lived; and still their diet would be condemned by many, and their sanitary conditions are in some respects bad. Open ditches, odorous with more or less filth, run in front of many of their houses, and their yards and dwellings are lacking in the neatness which characterizes many of the Shaker Societies. I ascribe their good health to the fact that most of them are much of the time in the open fields and that none of them work excessively.

There are a few flowers around the houses; but with this exception there is little indication that a taste for the beautiful in nature or art is cultivated. The monotony of architecture, the entire absence of paint, the rough board fences which border the streets, the untidy side-walks, the open ditches already mentioned, make the Amana villages dreary enough to my eye.

The interior of the houses is scarcely more attractive. There is no ornamentation by paint or paper, carpets or pictures. Every thing is made in the plainest style, and according to the German ideas of comfort and convenience, I suppose.

Amusements are not encouraged; there is no dancing in the halls of Amana; no concerts; no theatrical presentations; no "big shows." Musical instruments are not allowed; even singing-schools are not encouraged.

The young people of both sexes may meet in the presence of the elders, and talk together, and even laugh in a subdued way; but they may not have parties and conversations by themselves. When the young people have their walks, the girls must go in one direction, and the boys in another. If they meet in some distant grove and have a pleasant game or song together, and it comes to the ear of a leading member, a severe reprimand is the reward of their disobedience to established rules.

Their worship, too, has in it little that is enlivening—little of a character to excite enthusiasm; much however that savors of sincerity and earnest piety, and from which unquestionably the older members derive inward comfort and strength. But the exercises contrast unfavorably with the spontaneity and freedom which characterize the meetings of some other Communistic societies. The men and women sit apart. And when a chapter is read, each one reading a verse, the women read after the men. There are no preachers, and little freedom in speaking. Sometimes a few of the leaders speak of the necessity of holy living. Often passages from their "inspirational records" are read. Many of their hymns are very long, and often only a part of the verses are sung, the rest being read. It is customary for all to take part in worship, by uttering some short verse or prayer, or reading the same. When there are too many present for both the men and women to take part, only one sex will pray or read, the other waiting till the next occasion. Their assembly-rooms are exceedingly plain, and their seats are long wooden benches, sometimes without backs.

All the features of the Amana Society which I have criticised are in accordance with its fundamental idea and justified by it, namely that people are placed in this world for the one purpose of saving their souls, and in order to do this most effectually it is needful that they crucify such desires and appetites as divert the attention from God. This doctrine is at the foundation of Shakerism, Jansonism, and other forms of ascetic Communism; and as stated above it is not easy to controvert it, and it is easy to see how those who accept it should look with suspicion on amusements, pictures, and all kinds of social enjoyments, and even go to the extremes of the ascetics and pillar-saints of the early centuries. But is there not a better way? Is it not possible to enjoy the beautiful things God has made in

the spirit of purity and worship? I believe it is, and that Communities, especially those claiming to be religious, should practically illustrate this truth to the world.

Will the Amana Society have a long life? I think so, even should there be no successor to their present "inspired instrument." The great body of the people are fully persuaded that their mode of life is most pleasing to God. Most of the young people remain in the Society, and they occasionally receive accessions from Germany. We see no reason why the Amanian Community should not live as long as the Rappites or any other Community of German origin.

There is at Amana an increasing freedom to criticise the system of government, which may lead to important changes. It is perhaps the most difficult question which Communists have to solve—how to insure the requisite subordination, and at the same time give the young a full opportunity for individual development? The Amana system does not attempt its solution. It demands perfect obedience; assumes that its system is perfect; and says to all, If you don't like it you can go.

There is one feature of life at Amana which should be adopted by every Community and every Church. From time to time there is a general examination—"untersuchung"—of the spiritual condition of all the inhabitants. Personal confession of faults and sins are in order; and it is expected that the "inspired instrument" will throw light on hidden things. Evidently such a cleansing process as this can but have the best effect on all who sincerely engage in it. How much evil-thinking, condemnation, and bad experience of different sorts, such a periodical examination and purging might clear out of any social organization!

W. A. H.

MESSRS. SANDERSON BROS., AND Co. Steel Manufacturers, of Sheffield, England, have advertised that they are about to establish a branch house in Syracuse, N. Y., for the manufacture of their steel in this country. Although they term their American house a branch, it is understood that if the attempt succeeds, the final result will be that the Syracuse establishment will be their leading manufactory, and the operation will be, in effect, a transfer of the firm-interest from England to America. We also hear it credibly reported that a large English manufacturer of cutlery is about to move his works to the United States. There is some significance in this, and we should not be surprised if it were an example which will be followed by other English manufacturers. The iron and hardware interest in Great Britain is very much depressed, and several heavy failures have lately taken place in this branch of trade. Many of this class of capitalists rely more on the American than on the home market for the disposition of their productions; and now that wages are nearly as low in this country as in England, and the cost of living is not greatly different, the saving of duty on manufactured articles would be such as to induce a British manufacturer with a large American trade to establish his works this side of the Atlantic, instead of manufacturing at home, and paying transportation and tariff, before he can get his goods into our market. We have plenty of coal and iron, and plenty of men waiting for work; and we see no reason why the transfer from British to American soil of a part of the talent and capital invested in the iron interest will not be pecuniarily successful to those who are disposed to take such a step.

#### COMMUNITY LIFE.

AT ONEIDA.

Music in the O. C.

SOME one has said, "No heathen savage ever pictured to himself a future heaven, but he placed music among the first of its delights." The history of all nations, tribes and religious sects shows that the fervency of any organization seeks expression in music. We have noticed it in our own experience. Soulful songs have been the vent for strong religious feeling, while instrumental music has accompanied our greatest ardor and enthusiasm in business. So conspicuous was the coincidence in the last-named case, that Mr. N. once wrote of it, "Music in the Community is the bride of labor—the flute and violin form an accompaniment to the clang of the anvil."

The rise and decline of instrumental music in the Community is among the interesting events of the past, and may be briefly sketched thus:

One of the first discoveries made by the O. C. was, that Communism and culture are requisite to each other. At our earliest concentration—now more than a quarter

of a century ago—we had but a feeble conception of the possibilities and advantages of aggregation. We were drawn together almost wholly from religious motives, and the necessity of education in business, or science, or art, had not then received much of our attention. But these were all considered in due time.

It chanced that among other material, we had collected not a few ardent lovers of music. These were mostly unpretentious vocalists, who enjoyed singing at the evening gatherings and wherever else opportunity offered. But there were several persons who were familiar enough with the finger-board of a violin to play the popular waltzes and dancing-tunes of the day, but scarcely more. Two others could blow plaintive melodies on the flute, another played the clarinet, while another supplied a bass on the one violoncello the institution afforded. Half-a-dozen well-worn music-books furnished as difficult tunes as our amateurs could then execute. Their music was of the crudest sort, but they took infinite delight in playing, and contributed not a little to the enjoyment of those who listened. (Don't smile, those were the days of our simplicity.) The hour of half-past twelve on alternate days saw a half-dozen or more musicians—the nucleus of what afterward became the Community Orchestra—seated round a four-sided music-stand. This music-stand—a square, blue box on a pedestal—was surrounded by the company of eager, would-be musicians, who with instruments in hand, anxiously awaited the word from the leader, “*All ready, play!*” But as “all” were very rarely “ready” at a time, some very questionable music was the result. But these were only the beginnings. The zeal for improvement waxed greater and greater; it became contagious. The youths then advancing to manhood partook of it, and improved their time out of work-hours in studying their instruction-books. Violins were purchased; music-books multiplied; in another year there were added to the small nucleus half-a-dozen medium violinists, a flutist, a piccolo player, another violoncello, one or two saxhorns and an ophicleide. Enthusiasm ran high. To be sure their actual progress was not swift, but as there were no critics to discourage them, these amateurs pressed on.

“Practice makes perfect,” and in ten years they were rewarded for their perseverance by the praises of transient visitors. They often played before large and fashionable audiences with much applause. They had now become known as the “Community Orchestra,” and aspired to playing overtures from Mozart and other old composers.

The young men had been faithful students of Spohr, and several of them became quite proficient players, one or two displaying no little artistic ability. Their third-rate violins were laid aside and better ones procured; and each of the flutists had a Boehm flute. Music was at its height. During all these years from 1854 to 1864 the zeal in music was, as we have hinted, coincident with an unusual enthusiasm in labor. The musical afflatus that characterized the Community then is associated in our minds with the increasing trap-trade, the building of a new shop, the erection of the new brick house and other heavy jobs that followed one another. Mr. Noyes, who was a member of the orchestra at that time, was the presiding spirit at the shop and in the band, being about equally interested in music and labor.

In 1862 the orchestra contained one piccolo, three flutes, two clarionets, five first violins, six second violins, two violoncellos, one contra basso, four horns, a tuba, a small drum, and a bass-drum. This was its maximum number.

At this time the old organization which had held together for so many years underwent an important change. Some of the older members and the less skilled perhaps, “stepped down and out,” greatly reducing the number of instruments, but leaving the more practiced musicians to attain a greater degree of excellence. They made rapid improvement, and during the years of 1862–4 gave weekly concerts to the public.

Another change reduced the orchestra still more. The following spring some of the leading violinists went to New-York on business. Then many of the musicians had business at the shop a mile and a quarter distant, and it was inconvenient for them to come home at noon for practice. By common consent the orchestra disbanded, and vocal music revived. Several quartet clubs were formed, and the singers occupied the vacant stage at the usual music hour.

During the year 1869–70 there was a concentration of our instrumentalists at O. C., and by common consent the orchestra was reorganized. Private practice, which had continued during the several years of suspension,

had greatly improved our best soloists, and it is not too much to say, that during the summer of 1870, the O. C. orchestra made some very fine music. The year following it began to wane. In 1872 it was reduced to one first violinist. In 1873 the orchestra disbanded and a small “quintet” was formed with piano accompaniment. This organization made superior music, but the flutist and contra basso having shortly afterward left for W. C. on business, proved the last straw. There have been one or two attempts made to revive instrumental music, but the conditions don't seem to be quite right for it some way. The old afflatus is lacking.

However we do not suppose music is dead among us; indeed, at no time for many years has there been such a revival of interest in family singing, and this just now takes the place of all other musical practice. But we cannot predict what the future will bring. It would be quite in the line of Community events, if before a great while the right afflatus seized us, we should start musical practice, and all hands become as much engrossed as they were in those days when music played so important a part in the history of the O. C. We have a large company of boys and girls coming up and it may be a necessary balance to their education—music is a great educator.

#### Nutting.

A NEW custom is establishing itself at O. C. in regard to the gathering of nuts in the fall. The butternut is about the only valuable nut which grows in this vicinity, and we have usually made a practice, in years past, of gathering them when ripe and storing them away to dry for winter use; this service being mostly performed by the larger boys. But within a year or two the fashion of cracking them in the fields, under the trees on which they grew, has been growing in favor, and this year, butternuts being quite plenty, the usage has become general among us. It has many advantages. For one thing it is more sociable. Little parties of men, women, and children saunter off on a sunny September afternoon, equipped with aprons, and old gloves to protect the hands and clothes from staining, with hammer and basket for gathering and cracking the nuts. Then the agile youth having shaken the tree selected by the party, and the women and children gathered the product into heaps, all seat themselves around, and the cracking and picking out begins. Gathered in this way, a large proportion of the meats can be got out whole or in complete halves, such as are called by boys “roosters” and “hens.” The surplus of these is distributed to persons who are too busy to go and get them, or sent to friends at W. C., or kept for subsequent nibblings. Some of the girls, with the instincts of their kind, must needs cook the meats to make their enjoyment of them complete; so they manage to work them into an occasional pie, or into “butternut candy.”

Apropos of nuts, one of our enthusiastic horticulturists of mature years has handed us for publication a rhapsody bearing about equally on the glories of nutting and the importance of cultivating nut-bearing trees, with some practical suggestions which we ruthlessly extract from the prose of almost poetic ardor with which he has surrounded them. Passing hastily by what he says about the “chestnut peeping out of its prickly house,” “the rich brown nuts of the hazel,” and the collecting of them by “children, youths and maidens,” we come upon some of his calmer thoughts:

“In order to have nuts of a high quality, it is necessary that they should be thoroughly ripened before they are picked.

“Even the black walnut is made quite enjoyable if, after being well ripened, it is threshed with a flail or pole until the shuck is beaten off, then laid in a light, airy loft to dry and afterwards packed in bag or box.

“Sunshine is beneficial to all nuts. It brings out that delicate flavor which is so much prized.

“It is best to let John Frost bring down the fine hickory nut, especially as he likes the sport.”

Here our friend's enthusiasm again brought on poetical symptoms, and we are obliged to abandon his manuscript.

#### AT WALLINGFORD.

A PIE or pudding has scarcely been seen on our table since the advent of strawberries, if we except the two mushes, oat meal and Graham, which indeed are never wanting. The steward has furnished us a succession of home-raised berries, melons and fruits, with an occasional importation from New Haven of a foreign variety, as the orange, banana, or peach, and the dairy-woman has punctually set on a pitcher of cream, not too rich for healthy use, and nobody has missed the pastry at all. The ache called “belly ache” in nursery Saxon, is hardly known among the Community children; and it is partly owing no doubt, to the fact that fruit makes so import-

ant a part of their regular diet, not only in summer but all through the year. Our mother used to send her youngsters to the old-fashioned hearth to lie down with their feet to the fire when they were crying with the ache before-mentioned; but the old-fashioned hearth is not more obsolete than that juvenile distress in the Community homes.—A new way of cooking eggs is finding favor at our table. We owe the receipt, if any thing so simple can be called a receipt, to the *Graphic*; but quote from experiment, not from the receipt. Pour boiling water on the eggs, cover the dish and let them set fifteen minutes, off from the stove if you want them soft, and on the back of the stove (without boiling), if you want them hard.

#### WILLIAM BLAKE.

It was Aristotle, I think, who said, “No great genius was ever without some mixture of madness, nor can any thing grand or superior to the voice of common mortals be spoken except by the agitated soul.” Of this order was Blake's genius. His mind was pitched in this high key. His temperament, as the phrenologists would say, was of the ardent, impressible, emotional kind. His head was massive, especially wide and rounded out in the region of the conceptive faculties, thus indicating the power and activity of the creative gift. Very full, too, where they locate Marvelousness or Spirituality, Conscientiousness, Hope and the Domestic affections. High, too, at Firmness and Self-Esteem, and protuberant at Combateness. Noting these prominent phrenological characteristics and others only a little less prominent, one accepting this philosophy would infer with considerable correctness the kind of man he was known to have been: bold, original, and yet gentle, reserved, and sensitive as a child in certain directions; wide-awake, hard-working and persevering; at times willful, opinionated, independent and dogmatic to the last degree, and yet humble and contrite when convinced of wrong; tender and constant in his affections; of irreproachable purity; having a lively sense of God's nearness; an intellect of great scope and discrimination, and yet keeping it subordinate to his intuitional faculty—his strait and narrow way to truth; giving a whole-souled devotion to his art, and yet touching it with the mysterious beauty and glory of the world beyond this, with which he was in hourly communion.

When you have read the admirably written Life by Alexander Gilchrist, and learn that Blake was self-taught in all but reading and writing, you wonder what would have been the effect on his peculiar nature, had he been subjected in the flower of his days, to the science-culture of the present time. Would he have lost conscious connection with the invisible world? would his prophetic gift have been taken away? would his intellect have taken the lead and lorded it over his heart? The spiritual tendency with which he was born, though it might have been greatly modified and subdued, was probably too strong to have been overcome by any amount of materializing study.

Walking along the road by Dulwich Hill when a child of eight or ten, as he afterwards relates, he looks up and sees a tree filled with angels. At another time he sees angelic figures walking among a company of hay-makers at work one summer morning.

When fourteen, his father wishing to apprentice him—he had already shown an extraordinary love of art—takes him to Ryland, a famous engraver, in those days. But the boy himself makes objection, “Father,” says he, when the two had left Ryland's studio, “I do not like the man's face; it looks as though he will live to be hanged.” Ryland was then on the top wave of popularity. He was engraver to the king, with an annual pension of £200. He was the friend of the poet Churchill and other persons of high rank in literature and society. But twelve years later, becoming embarrassed, the unfortunate artist commits a forgery on the East India Company, and the prediction proves true.

This gift of spiritual insight grows apace as his life advances. It is one of the keys to his strange experience. It isolates him. The distance is too great to bridge over, between him and all merely superficial art and artists, whether of the pen, pencil, brush, or graver. Only the few can understand him. He claims to see the romantic appearances he describes, but how? Certainly not always as external realities. “At one of Mr. Ader's parties,” says Mr. Gilchrist, “at which Flaxman, Lawrence and other leading artists were present—Blake was talking to a little group gathered round him within hearing of a lady whose children had just come home from boarding-school for the holidays. ‘The other evening,’ said Blake, in his usual quiet way, ‘taking a walk I came to a meadow, and at the further corner of it I saw a fold of lambs. Coming nearer, the ground blushed with

flowers; and the wattled cote and its woolly tenants were of an exquisite pastoral beauty. But I looked again, and it proved to be no living flock, but beautiful sculpture. The lady thinking this a capital holiday-show for her children, eagerly interposed, 'I beg pardon, Mr. Blake, but may I ask where you saw this?' 'Here, madam,' answered Blake, touching his forehead."

His "imagination bodies forth the forms of things" with astonishing vividness and fertility. This is the other key. It takes the two to unlock the wards of his nature. Equal in power and intensity, and swift to respond to the lightest touch, the results were sometimes a medley that he himself could not easily separate, giving to each its due, saying: This I imagined, This I saw. His clairvoyant eye piercing the veil between this world and the other, while his eager and powerful imagination is rejoicing in a heaven of beauties and wonders; what he imagines is no less real to him than what he spiritually discerns. Either is often nearer, more an actual entity to the man than the natural material objects by which he is surrounded. Hence the unique character of his productions. Hence his apparent want of balance from the point of view of ordinary minds. Hence, too, his feeling of dependence on God—this is the fact of crowning interest, from which an important lesson may be drawn—for the farther we penetrate beyond the crudities of matter, into the world unseen whether ideal or spiritual, the more conscious do we become of that hidden Fountain, which withholds its streams, or pours them into us.

"Once a young artist," says Mr. Gilchrist, "finding his invention flag during a whole fortnight, went to Blake as was his wont, for some advice or comfort. He found him sitting at tea with his wife. He related his distress; how he felt deserted by the power of invention. To his astonishment Blake turned to his wife suddenly and said: 'It is just so with us, is it not, for weeks together when the visions forsake us? What do we do then, Kate?' 'We kneel down and pray, Mr. Blake.'"

This sense of union with higher powers was the gulf that separated him from all selfish emulation. He might have had fame and fortune had he so elected; he chose instead "his visions and peace." "I should be sorry," he says, "if I had any earthly fame, for whatever natural glory a man has, is so much detracted from his spiritual glory. I want to do nothing for profit. I want nothing. I am quite happy." He was unselfish, and really a Communist in heart. This was his secret charm. "I cannot think," he said, "that real poets have any competition. None are greatest in the Kingdom of Heaven. It is so in poetry."

He was happy in his visions—their luster fell upon his poor surroundings and they shone like burnished gold. To his friends his "wretched rooms" as they have been described—one, that small bedroom in which he composed, wrote, designed and engraved, looking out on a mean yard—every thing in them indicating poverty, became, in his presence, transformed. "I should only like to go in this afternoon," declared one friend, says Mr. Gilchrist, while talking of them to me. "And, ah! that divine window!" exclaimed another. "Charming and poetic the view from it seemed to those accustomed to associate Blake's person and conversation with it." "The millionaire's upholsterer can furnish no enrichments like those of Blake's enchanted rooms," writes another.

The indifference and neglect of the public mattered little to such a man. He and his companion were happy in a world of their own. Conscious that he was watched over and ministered to by Him who seeth in secret, sustained through all his toils and vexations by words of praise and encouragement whispered in his ears by the blessed angels, as he believed, his life wore away to the peaceful and happy beginning of another. "On that day," writes one who had the account from his widow, "he composed and uttered songs to his Maker so sweetly to the ear of his Catherine, that when she stood by to hear him, he, looking upon her most affectionately, said, 'My beloved they are not mine. No! they are not mine!'"

HISTORY OF NEW HAMPSHIRE, FROM ITS FIRST DISCOVERY TO THE YEAR 1830. By Edwin D. Sanborn, L. L. D. 8vo., pp. 422. Manchester, N. H.: John B. Clarke.

A LOCAL history is usually rather dull reading, except to persons immediately interested; and we suspect that the greater part of those even, purchase the book more to adorn their libraries or to serve as a work of reference, than for actual perusal. Prof. Sanborn, however, has given us a very readable book; though, considering that it is the history of a State, and not of a town or county, we are doubtful as to the propriety of classifying it among local works. Be this as it may, the "His-

tory of New Hampshire" furnishes the material for a quite romantic narrative, more especially in the earlier colonial times, when the settlers were few and laborious, Indians plenty and hostile, and the soil rugged and covered with forest. The Puritan element among the settlers gave them precisely the character best adapted to struggle perseveringly with the many difficulties connected with the colonization of such a country; and it is noteworthy that the greater part of the Scotch Irish Protestants who emigrated to this country located in New Hampshire. Probably among none of the Puritans themselves, was the Puritanic spirit of earnest religious fervor more dominant than in this little group, whose ancestors fled from Scotland to Ireland, to escape from the persecutions of Claverhouse and his men, and who followed the example of their forefathers in seeking in a foreign country that freedom of religious faith which was denied them at home. From this stock sprang many well-known New Hampshire families of our time, such as the McKeanes, Greggs, Bells, Starks, &c.

Prof. Sanborn preserves in this work many interesting facts and incidents.

In 1793, before Fulton launched his steamboat on the Hudson, Capt. Samuel Morey, of Orford, N. H., invented a boat which was propelled by steam, and which excited much wonder among the inhabitants.

President Monroe, during his administration, visited the Shakers at Enfield, and expressed himself as much pleased with the order, industry and economy which he found in that body. Probably this is the only instance on record of the visit of a President of the United States to a Community, though we have heard of Communities being visited by Presidential candidates.

In the chapters on Banks and Manufactures, we should prefer more information in regard to the condition of these interests in New Hampshire, to the general essays to which Prof. Sanborn treats us; and we are somewhat disappointed at finding the chapter on Railroads to consist of twenty pages devoted to the discussion of their rise and progress in the United States and Europe, without as many lines from which we can gather any knowledge as to the condition of railroading in the author's own State. We can easily overlook these defects, however, in view of the amount of really useful matter which we find in the book, and which renders it an entertaining work to the general reader, apart from any local interest which may attach to it.

THE EYE OF MAN IN THE FUTURE.—Science, says the *Medical Press and Circular*, gives us interesting details about what the human eye has been and what it may become. The Vedas of India, which are the most ancient written documents, attest that in times the most remote, but still recorded in history, only two colors were known, black and red. A very long time elapsed before the eye arrived at the perception of the color yellow, and a still longer time before green was distinguished; and it is remarkable that in the most ancient languages the terms which designated yellow insensibly passed to the signification of green. The Greeks had, according to the received opinion now, the perception of colors very well developed; and yet authors of a more recent date assure us that in the time of Alexander, Greek painters had for fundamental colors only white, black, red, and yellow. The words to designate blue and violet were wanting to the Greeks in the most ancient times of their history; they called these colors grey and black. It is thus that the colors of the rainbow were only distinguished gradually, and the great Aristotle only knew four of them. It is a well-known fact that when the colors of the prism are photographed there remains outside the limit of the blue and violet in the spectrum a distinct impression, which our eyes do not recognize as a color. According to physiologists, a time will come when the human eye will be perfected, so as to discern this color as well as the others.

BASHFULNESS is often like the plating on spoons—when it wears off it shows the brass.

THE chapter of fascinations is very long. Society does not love its unmasker.—*Emerson*.

A skeptical old rascal in Philadelphia has written an eighty-five page pamphlet, in which he endeavors to prove, in spite of overwhelming evidence to the contrary, that Mary never had a little lamb.

We've suspected for some time past that measures would have to be taken to check the alarmingly rapid growth of the Smith family. And here now, sure enough, a Pennsylvania man proposes to exhibit at the Centennial a "Smith roller and crusher."—*San José Mercury*.

#### SUMMARY OF NEWS.

##### HOME.

A convention of the officers or representatives of the banks of the United States is to be held in the early part of October.

Messrs. Moody and Sankey intend to commence their Fall meetings at Chicago, on the first of October. A large building has been erected for them, which will seat about 8,000 persons.

Two additional cases of yellow fever have occurred in New-York. One—a Mr. Evans—terminated fatally; the other—a Mr. Hall—was removed from the sailor's boarding house to

the quarantine hospital. Both of the gentlemen were from Savannah, Georgia, where the yellow fever has assumed the form of an epidemic.

Yellow fever still rages in Savannah, Georgia. Many charitable associations and others are sending money and provisions to Savannah for the relief of the sufferers.

The value of the stocks of the Pennsylvania coal-carrying roads and of the New Jersey Central, continue to decline. The stocks of the latter railroad which a few years ago ranged as high as 120 stands now as low as 21. This heavy decline will be particularly disastrous to the poorer classes, as many of them have their entire capital invested in these railroad stocks.

Mr. Lucius Robinson the present State Comptroller, was nominated for Governor of New York at the second Democratic convention, at Saratoga on the 13th inst. Mr. Robinson, though a Democrat previous to the late war, acted with the Republicans during its continuance, and was first elected by that party to his present position.

On the 8th inst. a detachment of General Crook's command, while en route to Deadwood, in the Black Hills, discovered an Indian village of some two hundred inhabitants, which they surprised and broke up. Owing to the small number of troops at hand many of the braves escaped, but a good supply of provisions was taken, which were much needed, as the troops had been on half rations and had even been obliged to eat horse-flesh.

A project is on foot to remove the Keuka lake, Steuben Co., N. Y., eight miles up the river from its present position. A competent engineer has surveyed the ground and gives it as his opinion that the plan is feasible. He proposes to sink a line of barrels, containing nitro-glycerine, and with a single explosion excavate a chasm of sufficient depth, about half a mile wide and seven and a-half miles long, into which the water will pour with great force. The cost of the work is estimated at \$1,000,000, of which \$800,000 has already been subscribed by the rich men of Bath.

The international rifle match at Creedmoor, between the American, Scottish, Irish, Australian, and Canadian Teams, was closed on the 14th inst. The Americans were the winners, making twenty-two points more than the Irish. The shooting was the finest ever done, the Americans scoring 3,126 out of a possible, 3,600 points, the Irish, Scottish, Australian and Canadians making respectively 22, 63, 64 and 203 points less. The best run was made by Mr. Milner of the Irish Team, who hit the bull's eye fifteen times in succession at 1,000 yards range, and the largest score, 205 points, was made by Mr. Slade of the Australians. The rifle match was enthusiastically attended by a large concourse of people, and the whole affair has been a success, without the occurrence of the ill nature that generally attends boat-racing and horse-racing.

At nine o'clock A. M., on the 11th inst. the work of charging the Hell-Gate excavations with dynamite, rock, and vulcan powder, was commenced. There are 7,000 holes, each of which will be charged with four cartridges varying in size to fit the holes, which are an inch and a-half smaller at the bottom than at the opening. The cartridges placed at the openings will contain a brass cylinder of fulminate of mercury, and from this a wire will connect with other wires, thus forming many groups, all of which will finally center in one connecting-wire with a battery, which is to discharge the explosives simultaneously. Nothing interfering, the great explosion will occur about the 20th inst. The work on the Hell-Gate excavations has occupied about five years, and if the expected blast is successful, the obstructions to the navigation of the East River will be removed. The cost of the work thus far has been about \$2,000,000. After the explosion the channel will have to be cleared of the broken rocks. This will cost as much more, and probably take three years to complete it.

##### FOREIGN.

It is reported that the war between Egypt and Abyssinia is to be renewed.

The course of the Spanish Government in prohibiting the public worship of the Protestant religion in the country, is causing a great amount of dissatisfaction. The pastors of Protestant churches are compelled to keep their doors closed during services.

A suspension of hostilities has been agreed upon by both the Turkish and Servian governments. The Porte and Prince Milan have ordered their respective generals to cease all hostilities until further notice. This suspension has been obtained by the influence of the great powers, who it is said, desire if possible to bring the troubles in the East to a peaceful end. Whether they will be able to do so, is as yet quite uncertain.

The Geographical Congress which lately held its sessions at Brussels proposed to form an international association to complete the exploration of Africa, and if possible abolish the slave trade in that continent. The French have also formed a geographical association for the exploration of the Isthmus of Panama. Ferdinand de Lesseps, of Suez-canal fame, is at the head of this body, and their main object is to find the most feasible route for a ship canal across the Isthmus to join the Pacific and Atlantic oceans.

The Servians still hold Alexinatz and Deligrad, notwithstanding the strong efforts of the Turks to rest these places from them. The Turks have been unsuccessful thus far in bridging the Morava, and the late heavy rains in the Morava valley render the position of the Turks almost untenable, as they have destroyed all the villages in their onward march, and in consequence are now exposed to the storms without any adequate covering. The Servians at Deligrad and Alexinatz have provisions for a years campaign.

The Chinese government is considering the practicability of establishing a mint in China. Though the Chinese use silver exclusively, they have not as yet had any mint or coinage of their own. The growing trade with foreign countries makes it very important that they should have a national mint. The establishing of a mint by China opens the question as to what unit of value shall be adopted, and whether it shall be silver or some other metal. The silver *tael*, the present unit of value, worth about \$1.60 is considered too large, as the transactions of the Chinese are very small. The Shanghai Chamber of Commerce voted in favor of the establishment of a national mint over a year ago, and it will probably exist at no distant day.

